MANUAL

OF THE

First Congregational Church

FARMINGTON, N. H.

PAUL HENRY PITKIN, PASTOR.

ORGANIZED SEPT. 15, 1819.

"Behold, how good and how pleasant it is for brethren to dwell together in unity!"
PSALM 133: 1.

FARMINGTON, N. H:
PRINTED BY J. E. FERNALD & SON.
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RELIGIOUS SERVICES.

Every Sunday, PREACHING at 10-30 A. M. during the entire year. SUNDAY SCHOOL, immediately after morning worship. The hours of the remaining Services of the Lord's day vary somewhat during the different seasons. Each change is duly announced to the Congregation at the regular Sabbath morning assemblage.

Every Wednesday, there is a CONFERENCE for PRAYER, with a short lecture, in the evening at the vestry.

Friday, A SUNDAY SCHOOL TEACHER'S MEETING is conducted by the pastor on the first Friday evening of each month. It is expected that every teacher will endeavor to be present.

THE HOLY COMMUNION is held at 1-30 P. M. on the first Sabbaths in Jan., March, May, July, Sept. and Nov.

THE CHURCH COMMITTEE will meet for counsel, with any who may desire to connect themselves with this religious organization, on the second Wednesday evening of each month, after the weekly prayer meeting.

SPECIAL NOTICE.

This manual has been prepared under the direction of the Church, by a committee appointed especially for this purpose, consisting of:

Paul Henry Pitkin, Pastor,
Richard R. Hayes, Deacon,
Daniel W. Edgerly Clerk.

TO THE READER.

Are you a Christian? If not, remember: "Now is the accepted time, behold now is the day of salvation" Jesus said: "I am the way, the truth and the life;" "Come unto me all ye that labor and are heavy laden and I will give you rest."

If a Christian, why are you not a member of the Church? Is your present position, in this respect, the one that you would desire to see your friends occupy?

All those are welcomed into our fold whom, in the judgment of charity, we believe that Christ will welcome into his fold above.

If you wish to unite with us, please read our Confession of Faith, Covenant and Rules of Church Government and make your desire known, at once, to the pastor or any member. Should you desire to unite with us by letter from another church your certificate may be handed to the pastor or any member of the Church Committee.

FORM OF ADMISSION ON PROFESSION OF FAITH.

ADDRESS.

Beloved Friends:

You have now come before this assembly for the purpose of confessing your faith in the Lord Jesus Christ; of consecrating yourselves to the service of God; and of entering into a special fellowship with this church.

It is a solemn act, but if done without reservation and in humble dependence upon God's sustaining grace it will be a source of great strength and comfort to you.

That you may unite with us intelligently we ask your attention and assent to that form of religious belief which has been adopted as the visible bond of our fellowship.

Hear, then, the CONFESSION OF FAITH.

We believe:

That the Scriptures of the Old and New Testaments are given by the inspiration of God, and are the perfect and the only infallible revelation to mankind of religious truth and duty. And we believe that they teach these fundamental doctrines:

That there is but one God—A Spirit infinite in all natural and moral perfections; the Creator and Governor of all things, existing as Father, Son and Holy Ghost. That man was created sinless, but in consequence of the first transgression all are by nature without holiness, and alienated from God.

That the sufferings and death of Christ meet all the demands of justice, and form the only ground for the forgiveness of sin.

That salvation is freely, sincerely, and earnestly offered to all men on condition of repentance toward God and faith in our Lord Jesus Christ.

That the influences of the Holy Spirit, without which none would truly repent, are graciously given to all.

That the distinguishing ordinances of Christ's visible church are Baptism and the Lord's Supper.

That there will be a resurrection of all the dead, who will be judged according to their acts in life; and that the wicked will, in the language of Scripture, "go away into everlasting punishment, but the righteous into life eternal."

This you severally profess to believe.

[The ordinance of Baptism will now be administered to those who have not previously received it.

To those who have been previously baptized, the minister shall say; having been heretofore baptized in the name of the Father, the Son and the Holy Ghost, you now acknowledge that consecration of yourself to God.]

Attend now to THE COVENANT. You do now in the presence of God and this assembly, solemnly avow the Lord Jehovah, Father, Son and Holy Ghost, to be the supreme object of your love, and your only hope of salvation. You also consecrate all that you are and possess to the service of your Maker and the good of your fellowmen; and you promise by the help of God, that henceforth you will endeavor to walk humbly and uprightly before God and the world. You do also in an especial manner covenant yourself with this church, agreeing to submit to its rules of government and discipline; to attend when practicable, upon all its ordinances; to seek its peace, purity and best interests, and to walk with its members in sympathy, toleration, courtesy and sobriety.

In view of such a belief and these promises,[here the church rises] we, the members of this church, affectionately receive you into our fellowship, and declare you entitled to all the privileges of this church and a sharer of all its responsibilities and on our part agee to watch over you with christian sympathy and forbearance, and to seek your good in all things while you remain with us.

And in these new relations, may we prove the fullness of those blessings, which the Lord has promised to those who have entered into covenant with him; may we be helpful to each other in all the walks of life and a united power for good.

May his richest grace abide with you to the end of your pilgrimage, and then may there be granted to you an abundant entrance to Him in whose presence is fullness of joy and at whose right hand are pleasures forevermore. Amen.

RULES OF GOVERNMENT.

The officers of the church are Pastor, Deacons, Clerk, Treasurer, two Auditors and a standing committee. The Deacons to be chosen for five years.

The Pastor shall preside at all business meetings when present, and in his absence one of the Deacons, or some other person chosen for the purpose.

There shall be an annual meeting on or before the third Tuesday in Jan., subject to the call of the Deacons; at which the following officers shall be chosen.

A Clerk, Treasurer and a standing Committee of which the Deacons shall be a part.

The Deacons and the annual officers shall be chosen by ballot.

A special business meeting may be called at any time by the Pastor or Deacons.

In church affairs every member in good standing eighteen years of age shall be allowed to vote.

It shall be the duty of the clerk to keep a record of all important matters connected with the church and read the same at the annual meeting.

The Treasurer shall have charge of the money and all property belonging to the church, and make a report at the annual meeting.

The Auditors shall carefully examine the Report of the Treasurer previous to the annual meeting, at which they shall give, in writing, their approval or dissent.

The Standing Committee shall act as a committee of vigilance and with the Pastor as a committee for the examination of candidates for admission to the church.

The Lord's Supper shall be administered usually on the first Sabbaths in Jan., Mar., May, July, Sept. and Nov. The admission of members, together with the celebration of the ordinance shall constitute the service of the afternoon.

Candidates shall be propounded to the church at least two weeks previous to admission, and if approved by the church, notice thereof be publicly given on the Sabbath following.

Candidates bearing letters of dismission from other churches, shall present them to the Standing Committee, and if approved be reported to the church for action.

Members who remove from town are expected to take letters of dismission, within one year, to some church near their residence, unless they give satisfactory reasons for delay.

Members of other churches, who may wish to commune with this church for more than one year, are expected to remove their relations to us, unless they give satisfactory reasons for delay.

Any member having cause of complaint against another should immediately seek to have it removed, as directed in Matt. 18: 15, 16, 17.

This church considers immoral conduct, breach of express covenant vows, neglect of acknowledged religious or relative duties, and avowed disbelief of the articles of faith assented to by the members, as offences subject to the censure of the church.

Any member who shall be accused before the church, shall be notified in writing of the charges against him and entitled to a fair investigation and an opportunity to make his defense, except that the foregoing process be waived with the consent of both parties.

The censures inflicted on offenders, are private reproof, public admonition, or excommunication, according to the aggravation of the offence; and, in case of excommunication, public notice thereof shall be given from the pulpit on the Sabbath.

The foregoing rules may be altered or amended at any annual meeting by a vote of two thirds present and voting thereon.

PRESENT CHURCH OFFICERS.

PAUL HENRY PITKIN, Pastor.

DEACONS,
Richard R. Hayes,
Israel Hayes,
Hosea B. Edgerly.

CLERK,
Daniel W. Edgerly.

TREASURER,
Albert E. Putnam.

AUDITORS,
James F. Safford,
Charles Hayes.

CHURCH COMMITTEE,
The Pastor, Deacons, Daniel W. Edgerly and James F. Safford.

SYSTEMATIC BENEVOLENCE.

According to the plan adopted for 1876, the contributions are to be distributed as follows:

Foreign Missions,	40 per cent.
New Hampshire Miss. Society, together with the Am. Home Miss. Society,	30 " "
Am. Miss. Association,	20 " "
Contingent Fund,	10 " "

RECORD OF THE CHURCH.

Town of Farmington incorporated Dec. 1, 1798.
Church organized Sept. 15, 1819,

By Rev. James Walker under the auspices of the New Hampshire Miss. Society.

MINISTERS.	SETTLED.	DISMISSED.	TIME.
James Walker,*	1819,	1826,	7 yrs.
Clement Parker,*	1827,	1829,	2 "
Timothy Morgan,*	1840,(Apr.)	1842,	2 "
Joseph Lane,*	1844,(Nov.)	1846,	2 "
Benj. G. Willey,*	1847,(Jan.)	1850,	3 "
Roger M. Sargent*	1851,	1852,	1 "
D. D. Tappan,*	1852, (Oct.)	1858,	6 "
Roger M. Sargent†	1860,(Mar.)	1869,(May)	9 "
W. S. Kimball,*	1869,(Sept.)	1871,	2 "
Eugene H. Titus†	1872, (Apr.)	1874,(Dec.)	2 "
Paul H. Pitkin,*	1875, (July)		

Between 1829 and 1840 the church was usually supplied by students from Andover Theological Seminary, also by Elders Nutter, Simeon Swett, Hiram Stephens, Enos George and Dr. Blake now of Gilmanton N. H. One of the Andover students, Rev. Mr. Fiske, was instrumental during the year 1833, in obtaining the first Sunday School Library.

DEACONS.

Noah Horne, Jeremy Wingate, Daniel Hayes, George M. Herring.

These have all rendered, in days past, eminent service to the cause of Christ in this community.

To the patient and efficient labors of Dea. Herring the church has at times felt it has owed almost its very existence. As Sunday School Supt. lay-preacher and an earnest worker in all departments of christian activity, his character may be held up to

* signifies acting pastor. † signifies installed pastor.

this community as a shining example of what may be accomplished by one individual who day by day seeks through God's grace in the heart, to mould his life after the pattern of the Divine Master.

First Congregational Church Farmington.

MEMBERS.

Those marked (‡) are deceased; (†) are dismissed to other churches

‡ 1819 Benjamin Furber
† Peter Akerman
‡ Noah Ham
‡ Mary Furber
‡ Mehitable Hayes
‡ Mary Furber
‡ Mehitable Furber
† Elizabeth Roberts
‡ 1820 Ephraim Kimball
‡ Mrs. E. Kimball
‡ Theodore Furber
‡ Abigail Furber
‡ Betsey Furber
‡ 1821 Dea. J. Wingate
‡ 1822 Wentworth Emerson
1822 Will'm Clifford
1823 John Walker
‡ Luke Furber
‡ Mary Furber
‡ 1836 Mrs. J. C. Wingate
‡ 1840 Dea. D. Hayes
‡ Betsey Hayes
† Abigail Hayes
‡ Mary Davis
† Nancy Wingate
Emily Furber
‡ Mrs. Abi'l Roberts
† Mrs. E. Richardson
‡ Neh. Eastman
Rich. R. Hayes
‡ Eph. Richardson
‡ Geo. Richardson
† Martha A. Eastman
Martha Hayes
‡ Eunice Horne
Mrs. Lydia Hayes
‡ 1841 Samuel Pray
† 1843 Mc. F. Cooke
‡ 1843 Chas. F. Cooke
Rebecca Richardson
† P. T. Richardson
‡ 1845 Dea. G. M. Herring
Mrs. E. E. Herring
‡ Mrs. W. Colbath
1850 S. P. Hayes
1851 Mrs. L. Littlefield
‡ 1852 G. W. Goodwin
† 1853 W. F. Johnson
† Mrs. M. E. Titcomb
Mrs D. C. Glidden
‡ 1854 Mrs. A. M. Tappan
Miss B. Furbush
† Miss Mary Pray
1855 Mrs. A. F. Hayes
Miss A. M. Hayes
† Miss L. A. Hayes
† G. A. Titcomb
‡ Mrs. Susan Dame
Mrs. E. F. Eastman
Eliza Wingate
† Miss Phœbe Hayes
‡ Miss S. F. Cooke
‡ Miss C. R. Edgerly
Mrs. M. A. Bunker
1856 Mrs. M. A. Roberts
† 1858 Miss Ada Tappan
Mrs. E. A. Jarvis
‡ J. Hutchinson
‡ S. Wiggin
1859 Mrs. M. Kimball
† 1860 Rev. R. M. Sargent
† E. G. Sargent
† Mrs. Fan'y Sargent
† Dea. N. Chamberlin

1860 Abig'l Chamberlin
Mrs. E. J. Edgerly
† Mrs. L. Lyman
‡ Dor'thy Colbath
Miss C. A. Edgerly
‡ 1861 Mary Barnard
† 1862 Mrs. Ann Chesley
1864 Meht'le Hayes
T. A. Jones
1865 Mary E. Scruton
Mary E. Wingate
Sarah B. Marsh
Harriet L. Wingate
† Mary E. Mathes
1866 Eliza J. Waldron
Marion P. Waldron
‡ Mrs. E. Richardson
Josiah Gilman
‡ Abigail Gilman
Geo. K. Smith
1868 Sarah E. Dudley
1869 Mrs. John Nute
Mrs. E. J. Hurd
‡ Isaac Glidden
D. W. Edgerly
Ellen A. Edgerly
Hosea B. Edgerly
Maria H. Edgerly
† Mrs. C. V. Fernald
James F. Safford
Martha A. Safford
† W. B. Pierce
† Mrs. D. Pierce

1869 Israel Hayes
Mary E. Barker
1871 Miss Velmer Waldron
† Miss. L. L. Cooke
Mrs. Geo. E. Roberts
1872 Mrs. Alonzo Nute
Albert E. Putnam
Mrs. A. E. Putnam
Jared P. Tibbetts
Eliz'th Tibbetts
1874 David T. Parker
Clara C. Parker
Henry H. Hayes
E. Grace Herring
Ella M. Edgerly
Lenora H. Gammon
Arthur T. Waldron
‡ Lizzie L. Pearl
‡ Ellen R. Glidden
Mrs. Marion H. Smith
William Wingate
Dan'l W. Kimball
Chas. B. Wingate
Charles Hayes
1875 Dan. P. Cilley
Rev. P. H. Pitkin
Mrs. R. E. Pitkin
Mrs. E. A. Flanders
Maria F. Edgerly
1876 John Haynes
Sibbel A. Haynes
Adelade E. Hayes.

SUMMARY.

WHOLE MEMBERSHIP.

	MALES.	FEMALES.	TOTAL.
	44	95	139
Deceased	16	25	41
Dismissed	7	20	27
1876 Jan. Memb.	21	50	71
Resident "	19	37	56
Non " "	2	13	15 71

PASTOR'S CALL CARD OR NOTE.

The object of this is to open the way, for easy and early communication with the pastor of this church, to any persons in the community who may desire to see him. His time being necessarily limited, prolonged calls cannot be expected.

SUBJECTS.

1 Questions of Personal Duty.

2 Questions of Personal Experience.

3 Questions of Bible Teaching.

4 Questions in regard to Trials, Burdens & Cares.

5 Conversation and Prayer with the Sick.

6 Questions relating to Work for Christ.

7 Questions of Concern for others.

8 Cases which need Pastoral Attention.

Write on your card, or in your note, one of the above questions or any other upon which you may desire to converse. Hand or send to your pastor, stating when you wish him to call upon you or when you wish to call at his study.

The way will thus be at once opened for an easy and a free interchange of thought during his or your call.

SICKNESS. In case of illness remember that the pastor cannot be expected to know the facts, unless you have taken the pains to inform him.

Remember also that an invitation is always an assurance to him that his calls are acceptable.

Do not wait till the body becomes exhausted and the mind beclouded before sending for spiritual advice.

Consult the sick, and, if necessary, the attending physician, as to the appropriate time.

If aware of any cases of poverty or distress, calling for christian sympathy and help, which you alone cannot alleviate, be careful to make them known, in a quiet way, to one of the Deacons.

TO THE MEMBERS OF THE CHURCH.

Do you make self-sacrifices in order to make this church a pleasant christian home for all of Christ's true followers?

Have you spoken to or called upon the members whom you voted into our fold and who united with us at the last communion? If not, why?

Were you at the last Prayer Meeting? If not, why? If present, did you contribute in any way to make it profitable and interesting to yourself and others?

Do you pray daily for the members of the household with which you are connected? If not, will your reason appear good at the close of life?

Do you earnestly pray and labor for the Sunday School and all the interests of this Church? Please consider 1 Thes. 5: 14, 15; Heb. 10: 24, 25; Eph. 5: 27.